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Memorial

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UNIVERSITY OF TORONTO

INSTALLATION OF

The Most Rev. Dr. O'Connor

AND

Explanation of the Ceremonies

St. Michael's Cathedral, Toronto

3RD MAY, 1899

THE INSTALLATION

OF

THE MOST REVEREND

DENIS O'CONNOR, D.D.

ARCHBISHOP OF TORONTO

AT

ST. MICHAEL'S CATHEDRAL

ON THE

THIRD DAY OF MAY, 1899

COMPILED BY REV. J. P. TREACY, D.D.
ST. MICHAEL'S PALACE, TORONTO

Most Rev. Denis O'Connor
Archbishop of Toronto

Official

St. Michael's Palace, April 5th, 1899.

It will be learned with pleasure that the new Archbishop of Toronto has been chosen by the Holy See.

I am authorized to state that the Most Rev. Denis O'Connor, D.D., Bishop of London, received his official appointment as Archbishop of Toronto last week. The Installation will take place in St. Michael's Cathedral probably the first week in May. Due notice will be given of the precise date of this imposing ceremony.

In the meantime the Very Rev. Administrator will continue to look after the affairs of the Archdiocese.

The "Te Deum" will be sung after the late Mass on next Sunday in all the city churches as a thanksgiving to the Almighty.

JOS. J. McCANN,
Administrator Archdiocese of Toronto.

Sketch of the Archbishop

"CATHOLIC REGISTER"

The news of the appointment of Bishop O'Connor, of London, to the archiepiscopal See of this city, though not unexpected, is a great gratification to as many as know him.

The Most Reverend Denis O'Connor, D.D., was born of Irish parentage in the township of Pickering, Ontario, March 28, 1841.

It is now going on forty-seven years since he made his first visit to Toronto, his purpose, or rather that of his parents, being to secure him that higher Catholic education which the then new institution, now grown into St. Michael's College, was just beginning to offer.

He was one of the first students, entering the same month the college opened ; and as he was then but eleven years old, and has been identified with it ever since—becoming a member of St. Basil's Community at the end of his course—it is obvious there are few in Ontario who have had better opportunities of knowing the country thoroughly both in its history and its spirit.

After Philosophy at St. Michael's, under the venerable and able Father Soulerin, he spent some time in Europe, deepening and strengthening his knowledge in many departments, more

especially mathematics and physics for which he had rare abilities.

On his return to Canada, in 1863, he was ordained priest at St. Mary's church, in this city ; and then entered upon that life work which has turned out so honorable to himself and so useful to the church.

The first years of his ministry were spent as professor, but to this was very early added the supervision of the temporal affairs of the college ; and in both relations he showed such talent for business and direction that before the age of thirty he was appointed Superior of Assumption College in Sandwich, which the late Archbishop Walsh—then of London—was striving to put on a new footing.

Circumstances and opportunity, it is said, play an important part in every one's life. They did here, at all events, by furnishing an opening for the exercise of those qualities in which the young priest was specially strong.

A great work, material and moral, was imposed upon him. For the buildings of the institution were in a miserable state of repair, besides being quite insufficient in size and accommodations ; means were limited, or, to speak more correctly, were entirely wanting, and a long series of mishaps had thrown a lowering tinge over the whole prospect. Only clear, sound judgment, with great strength and tenacity of purpose could hope to master the difficulties in sight. But these were just Father O'Connor's special characteristics. His penetrating business insight showed him at once what such an institution required, both inside and out, and revealed the means and combinations by which it was feasible to meet and overthrow difficulties. And seeing them was, in his case, pretty nearly the same as securing them—if that was possible by any kind of effort. For work to him, then as now, was, like breathing to the rest of us, natural, easy and refreshing.

He could work as many hours in the day as any man I ever met, and with such method withal, and order and despatch, that he could finish more before breakfast—often did—than many would care to tackle in the whole day.

This accounts not only for the large total of his accomplished projects, but also for the ease of his relations with those serving under him. He always did his own share fully, throwing no part of it on anyone, and not infrequently stretching out a ready hand to lighten the burden of his assistants, who—as always happens under such leading—caught up a part of his own spirit and capacity.

The great General at Lodi was not content to order his men to advance, but waving the banner in his own hand, in front, called out to them to follow, which they did with a rush that won the day. This was the tactics of the Superior of Sandwich, a strong, courageous leader, and enabled him always to command what forces he needed for his projects.

But full success does not always follow this capacity to work, and make work. There may be, as we all know, power enough in the boiler, but if the machinery is not rightly set up, each part fitting and in its own proper place, the greater the power the surer the catastrophe we may expect.

The leader of men, whether in church or state, must be able to gauge the strength and aptitudes of his assistants, put each in his right employment and exact of them only so much as they are fit for, or he can never secure the fullest results. And in this capacity those who know Dr. O'Connor best rank him amongst the highest.

In addition he is a brilliant man; not indeed with that brilliance which consists chiefly in smartness, rattle and cheap show. Towards this he has neither feeling nor relation, unless it be of almost unnecessarily vehement scorn. But as marble shines from its solidity, and precious stones because they are pure, his scholarship is at once deep and ready, and wielded by a mind too vigorous to be embarrassed by its own riches, and so clear in its decisions and quick in enforcing them, that he can do the highest work with the least possible display. All learning, to be effective, must be an instrument to an end, a help to doing, and this is emphatically the case in the instance of the new Archbishop.

With such endowments of mind and will, inspired and directed by a deeply religious nature, it is not a matter of wonder that his advance has been uninterrupted and rapid.

The old structures he found in Sandwich were, in a few years, replaced by one of the finest educational buildings in Western Ontario. The clouds were converted into sunshine; the number of students increased five hundred per cent. in less than twenty years, and the fruitfulness of the teaching may be learned from the glowing words of Rt. Rev. Bishop Foley on the memorable 19th October, 1890.

Dear Bishop Walsh was too shrewd an observer of character not to see early the treasure he possessed in the youthful superior of his college, and in consequence called him into his council, used his advice and honored him in every way.

Many of our readers remember the enthusiasm with which priests and people gathered to the college on the 9th of October, 1888, when the good Bishop announced his authorization by Rome to confer upon Father O'Connor the title of Doctor of Divinity, in acknowledgment of high ability and eminent services.

That was, indeed, a notable occasion for Assumption. For not merely the clergy and Catholic people, but the whole population around Sandwich caught the spirit of the day, and, crowding to the college, expressed their delight and approval by address and presentation.

"It is not for his religious profession," said one of the highest public functionaries, "I honor Father O'Connor; I consider him the best business head and the most enterprising citizen of this neighborhood."

When, in a short time, Bishop Walsh was called to Toronto, reasons such as we have been dwelling upon pointed out the new Doctor as his most likely successor. And when in due time the announcement came from the Holy Father, people said, as they are now saying: An admirable appointment—just what we have been hoping and praying for.

Since that time his life and work have been so much before the public that there is no need to dwell upon them here. Gentle by

disposition and choice, firm when firmness is necessary, inflexible where the rules of the Church are in question, a strength to the zealous, an encouragement to the timid, and immovably just to all, he has won from the priests and people of his diocese the repute of being an ideal prelate.

The Archdiocese of Toronto

The original limits of the Diocese of Toronto were defined officially as follows: West of Newcastle, from Lake Ontario to Lake Muskoka, thence by a line direct north-west through Lakes Moon and Muskoka to western branch of Two Rivers, emptying into the Ottawa; all west of that, including Lake Superior district. This embraced the counties west of Durham and all the districts of Muskoka, Parry Sound, Algoma and the rest of that territory now forming the northern boundary of the Diocese of Peterborough. When, in 1856, Hamilton and London were erected into dioceses, all west of the county of Peel and north of the county of Simcoe, except the counties of Lincoln and Welland, on the Niagara Peninsula, was taken from Toronto. Thenceforth the limits of Toronto Diocese comprised the counties of Ontario, York, Peel, Lincoln, Welland, Simcoe and Cardwell. In all, there are forty-six parishes in the diocese, which are divided into three deaneries—Toronto, St. Catharines and Barrie.

The former Bishops of Toronto were the **Right Rev. Michael Power, D.D.,** who was consecrated May 8th, 1842; died Oct. 1st, 1847. The **Right Rev. Bishop Charbonnell, D.D.,** who was consecrated May 26th, 1850; resigned April 26th, 1860, and was made Titular Bishop of Sozopolis and Archbishop in 1881; died in France, March 25th, 1891. The **Most Rev. John Joseph Lynch, D.D.,** consecrated Nov. 20th, 1859, Coadjutor Bishop of Toronto; succeeded to See of Toronto, April 26th, 1860; first Archbishop of Toronto, March 18th, 1870; died May 12th, 1888. The **Most Rev. John Walsh, D.D.,** consecrated Bishop of Sandwich, Nov. 10th, 1867; transferred to London, Ont., Oct. 3rd, 1869; transferred to Archdiocese of Toronto, July 25th, 1889; died July 31st, 1898.

After the death of Archbishop Walsh, the Holy See appointed the Very Rev. Jos. J. McCann as Administrator over the vacant See until the appointment of the present Archbishop, the Most Rev. Denis O'Connor, D.D., who was consecrated Bishop of London, Ont., on the 19th of October, 1890, and thence transferred to Toronto, April, 1899.

Clergy, Churches, Missions and Schools.

City of Toronto.

St. Michael's Cathedral, Church Street.—Rev. Frank Ryan, Rector; Rev. F. F. Rohleder, Chancellor; Rev. J. P. Treacy, D.D., and Rev. Father Healy.

Schools.—For boys. Three Brothers of the Christian Schools, boys 150. Sisters of Loretto; boys 150. For girls. Sisters of Loretto; girls 165.

Institutions.—Loretto Academy, Bond Street. St. Michael's Hospital, Bond Street. St. Nicholas' Home for Boys, Lombard Street. Home of the Christian Brothers, Duke Street.

ST. BASIL'S CHURCH, ST. JOSEPH STREET.—Rev. L. Brennan, C.S.B., Rector.

Schools.—Sisters of St. Joseph ; pupils 177.

Chapels.—St. Joseph's Convent, St. Alban's Street. Convent of Sisters of Precious Blood.

ST. CECILIA'S CHURCH, TORONTO JUNCTION.—Rev. Wm. Bergin, rector.

Mission.—Weston, St. John the Evangelist, every Sunday.

ST. HELEN'S, LANDSDOWNE AVENUE.—Rev. Fr. Cruise, Rector ; Rev. Chas. Richardson, Asst.

School.—Two Brothers of the Christian Schools ; 103 boys. Five Sisters of Loretto, boys 125 ; girls 162.

Chapels.—Monastery of the Good Shepherd, Rev. L. Cherrier, C.S.B., Chaplain. Sacred Heart Orphanage, Queen Street West.

ST. JOHN'S, EAST TORONTO.—Attended by the Redemptorist Fathers.

ST. JOSEPH'S, LESLIE STREET.—Rev. J. J. McEntee, Rector.

School.—Sisters of St. Joseph, pupils 150.

ST. MARY'S, BATHURST STREET.—Very Rev. Jos. J. McCann, Rector ; Revs. J. B. Dollard, Wm. McCann and J. F. Sheridan, Assts.

Schools.—For boys. Seven Brothers of Christian Schools ; Bro. Michael, director ; boys 210. Sisters of St. Joseph ; boys 225. For girls. Sisters of St. Joseph ; girls 240.

Chapels.—Loretto Abbey, Wellington Place. St. Mary's Convent, Bathurst Street. House of the Christian Brothers, McDonnell Square.

OUR LADY OF LOURDES, SHERBOURNE STREET.—Rev. James Walsh, Rector.

School.—Sisters of Loretto ; pupils 230.

Chapel.—Loretto Convent, Wellesley place.

ST. PATRICK'S, 141 MCCAUL STREET.—Redemptorist Fathers. Very Rev. John H. Lowe-Kamp, C.S.S.R., Vice Provincial ; Rev. Peter Ward, Rector ; Rev. Simon Grogan, Rev. Chas. Rathke, Rev. Francis X. Miller, Rev. Augustine Stuhl, Rev. Cyril Dodsworth, Rev. John B. Hayden, three lay brothers.

Schools.—For boys. Three Brothers of the Christian Schools ; boys 150. Sisters of St. Joseph ; boys 175. For girls. Sisters of St. Joseph ; girls 208.

ST. PAUL'S, POWER ST.—Rev. Father Hand, Rector ; Rev. Michael Cline and Rev. J. Finnegan, Assts.

Schools.—For boys. Four Brothers of Christian Schools ; boys 200. Sisters of St. Joseph ; boys 225. For girls. Sisters of St. Joseph ; girls 308.

Chapel.—House of Providence, Power Street.

ST. PETER'S, BATHURST STREET.—Rev. L. Minehan, Rector.

School.—Sisters of St. Soseph ; pupils 125.

SACRED HEART.—Rev. Father Lamarche, Rector.

School.—Sisters of St. Joseph ; pupils 100.

Holy Rosary, St. Clair Avenue.—Rev. P. O. Donohoe, C.S.B., Rector.

Chapels.—Mercer Reformatory, Central Prison.

OUTSIDE OF THE CITY OF TORONTO.

Adjala (*Colgan P.O.*), Simcoe Co., St. James', Rev. J. Kilcullen and P. MacEachran, Asst. *Missions*—Achill, Simcoe Co., St. Mary's, every Sunday; Tottenham, Simcoe Co., St. Francis Xavier's, every Sunday.

Alliston, Simcoe Co., St. Paul's, Rev. H. Gibney. *Mission*—North Adjala, Simcoe Co., Immaculate Conception, every Sunday.

Barrie, Simcoe Co., Sacred Heart of Mary, Very Rev. J. J. Egan, dean, Rev. H. J. Sweeney. *School*—6 Sisters of St. Joseph; pupils, 230; music pupils, 28. *Missions*—Belle Ewart, Simcoe Co., Assumption B.V.M., every two weeks; Brentwood (*Barrie P.O.*), Simcoe Co., Assumption B.V.M.

Brechin, Ontario Co., St. Andrew's, Rev. K. J. McRae.

Brock (*Vroomanton P.O.*) Ontario Co., St. Malachy's, Rev. C. Cantillon. *Missions*—Beaverton, Ontario, St. Joseph's; Georgina, Ontario Co., St. Anthony Hermit, every two weeks.

Caledon (*Caldwell P.O.*), Cardwell Co., St. Cornelius', Rev. M. Whelan. *Missions*—Albion, Cardwell Co., St. John Evangelist's, every Sunday; Church's Falls, Cardwell Co., Our Lady and St. Patrick's, once a month.

Collingwood, Simcoe Co., St, Mary's, Rev. E. J. Kiernan.

Dixie, Peel Co., St. Patrick's, Revs. P. C. Coyle and T. Gibbons. *Missions*—Fifth Line of Etobicoke, Peel Co., S. Heart of Jesus, every two weeks; Lambton, Peel Co., St. Joseph's, every two weeks; Port Credit, Peel Co., "Star of the Sea," every two weeks; Streetsville, Peel Co., St. Dunstan, every two weeks.

Falls View, Lincoln Co., Our Lady of Peace, Rev. T. J. McDonald, O.C.C., prior; Revs. Philip A. Best, O.C.C., A. D. Brennan, O.C.C., D. F. Best; 2 Brothers. *Station*—New Germany (*Snyder P.O.*), Lincoln Co.

Flos (*Phelpston P.O.*), Simcoe Co., St. Patrick's, Revs. M. J. Gearin and Fr. Sheridan. *Missions*—Medonte, Simcoe Co., St. Louis', every two weeks; Vigo, Simcoe Co., Our Lady of Purity, every two weeks.

Fort Erie, York Co., St. Joseph's, Rev. P. McCall.

Gore of Toronto (*Wildfield P.O.*), Peel Co., St. Patrick's, Rev. P. Kiernan.

Mara (*Uptergrove P.O.*), Ontario Co., St. Columbkill's, Rev. P. Whitney. *Mission*—Rama, Ontario Co., St. Joseph's, every month.

Merritton, Lincoln Co., St. Mathew's, Rev. F. Smyth.

Midland, St. Margaret's, Rev. Arthur Barcelo, D.D. *Missions*—Victoria Harbor, St. Mary's, every three weeks; Waubaushene, St. John's, once a month.

Newmarket, Ontario Co.. St. John Chrysostom's, Rev. D. Morris. *Missions*—Bradford, Ontario Co., Japanese Martyrs', every Sunday.

Niagara, Lincoln Co., St. Vincent de Paul's, Rev. A. M. Murphy, O.C.C. *Mission*—Queenstown, St. Patrick's, every two weeks.

Niagara Falls, Lincoln Co., St. Patrick's, Rev. T. Feehan, O.C.C., Rector.

Orangeville, Cardwell Co.,St. Peter's, Rev. Jas. Minehan. *Missions*—Brampton, Welland Co., Angels' Guardian, every two weeks; Mono, St. Cyprian's, once a month.

Orillia, Simcoe Co., Holy Angels' Guardian, Rev. M. Moyna. *School*—Large Attendance. *Mission*—Warminster, Simcoe Co., Sacred Heart of Jesus, once a month.

Oshawa, Ontario Co., St. Gregory the Great, Rev. M. J. Jeffcott. *School*—6 Sisters of St. Joseph; pupils, 200. *Mission*—Whitby, Ontario Co., St. John Evangelist's.

Penetanguishene, Simcoe Co., St. Ann's, Rev. Th. F. Laboureau. *Mission*—Port Severn, Simcoe Co., St. Francis', once a month. Chaplaincy, Provincial Reformatory, Rev. J. MacEachran.

Pickering, Ontario Co., St. Francis de Sales, Rev. E. Gallagher. *Mission*—Highland Creek, St. Joseph's, every Sunday.

Port Colborne, Welland Co., St. Patrick's, Rev. J. Trayling. *Mission*—Welland, Welland Co., Japanese Martyrs', every Sunday.

Schomberg, York Co., St. Patrick's, Rev. Jas. C. Carberry. *Missions*—King, York Co., St. Patrick's and St. Mary's, every two weeks; Tecumseh, York Co., St. Margaret's, every two weeks.

Smithville, Welland Co., St. Martin's, attended by Rev. J. E. Crinion, Dunnville, Ont., every two weeks. *Mission*—Grimsby, Welland Co., Patronage of St. Joseph, every two weeks.

Stayner, Simcoe Co., St. Patrick's, Rev. F. Duffy.

St. Catharines, Lincoln Co., St. Catherine of Sienna, Very Rev. Dean W. R. Harris and Rev. Hugh Canning. *Schools*—16 Sisters of St. Joseph; pupils —. *Mission*—St. Joseph's, every Sunday.

St. Mary's, Rev. L. A. H. Allain. *Missions*—St. Patrick's, every Sunday; Port Dalhousie, Lincoln Co., "Star of the Sea," every Sunday.

Ste. Croix (*Lafontaine P.O.*), Simcoe Co., Exaltation of the Holy Cross Rev. J. F. Beaudoin. *School*—5 Sisters of St. Joseph; pupils 170. *Mission*—Perkinsfield, Simcoe Co., St. Patrick's, every two weeks.

Thornhill, York Co., St. Luke Ap., Rev. P. McMahon. *Mission*—Richmond Hill, York Co., St. Mary's, every Sunday.

Thorold, Welland Co., Our Lady of the Holy Rosary, Rev. T. Sullivan. *School*—7 Sisters of St. Joseph; pupils 130. *Mission*—Port Robinson, Welland Co., Immaculate Conception, every two weeks.

Uxbridge, Ontario Co., Sacred Heart of Jesus, Rev. A. O'Malley. *Missions*—Markham, Ontario Co., St. Patrick's, every two weeks; Port Perry, Ontario Co., Immaculate Conception, every two weeks.

Christian Island, St. Francis Xavier's, attended by a Jesuit Father occasionally.

Rev. P. Kane, retired.

Institutions in Charge of Religious Orders.

TORONTO. *St. Michael's College*, St. Joseph street.—Affiliated with Toronto University. Fathers of the community of St. Basil: Very Rev. V. Marijon, C.S.B., Provincial; Rev. J. R. Teefy, LL.D., C.S.B., Superior and Professor of Mental Philosophy; Rev. M. Mungovan, C.S.B. (Treasurer and Director of Studies); Rev. F. R. Frachon, Professor of Theology; Rev. M. V. Kelly, B.A., C.S.B., Professor of Rhetoric; Rev. E. O'Neill, C.S.B., Professor of Belles Lettres; Rev. N. Roche, C.S.B., Professor of 3rd Latin; Mr. H. Carr, Professor of Matriculation Class; Rev. J. A. Sullivan, C.S.B., Professor of 2nd Latin; Rev. V. J. Donnelly, C.S.B., Professor of Elementary Latin; Rev. A. Martin, C.S.B., Professor of Natural Philosophy and Chemistry; Rev. F. Walsh, C.S.B., (Professor of French); Rev. E. F. Murray, C.S.B., Professor of Music; Rev. J. E. Pageau, C.S.B., Professor of 1st Commercial; Mr. M. J. Ryan, C.S.B., Professor of 2nd Commercial; Mr. Jos. Kennedy, C.S.B., Professor of Elementary English; Rev. P. J. Howard, C.S.B., Prefect of Studies; Mr. A. G. Staley, C.S.B., Prefect of Recreation; H. N. Shaw, Esq., M.A., Professor of Elocution; Rev. L. Brennan, C.S.B., Pastor St. Basil's Church; Mr. M. J. Perry, (Sacristan); Rev. L. E. Cherrier, C.S.B., Chaplain to Orphanage of the Sacred Heart; Rev. J. J. McEvoy, invalid, res. 227 2nd street, Jersey, N.Y.

Scholasticate, St. Clair Ave.—Rev. R. McBrady, C.S.B., Superior. Four scholastics in theology. Another resides in St. Michael's College and attends the Normal School.

Novitiate of Our Lady of the Holy Rosary, St. Clair Ave.—Basilian Fathers Rev. J. J. Aboulin, C.S.B., Superior; Rev. P. O. Donohoe, C.S.B., Assistant and Pastor of the Church of Our Lady of the Rosary.

De La Salle Institute, 97 George St.—Eight Brothers of the Christian Schools. Rev. Brother Odo Baldwin, Director. Pupils, 110.

St. John's Protectorate, Blantyre Park, East Toronto.—Four Brothers of the Christian Schools. Brother Orbanus, Director. Inmates, 60, who are taught in various trades.

ORDERS OF WOMEN.

TORONTO. *Loretto Abbey*, Wellington Place—Motherhouse of the Institute of the Blessed Virgin (called Ladies of Loretto). Rev. Mother Ignatia, supr. 70 religious, 11 novices. Connected with the Motherhouse is an *Academy* and *Boarding School*. Pupils, 200.

St. John's Academy, Wellesley Place—14 Ladies of Loretto. Sister M. Loyola, supr. Pupils, 100.

St. Ignatius Convent, 81 Bond St.—18 Ladies of Loretto. Sister M. Benedict Labre, supr. 110 day pupils.

St. Joseph's Motherhouse and Novitiate, St. Alban St.—Sisters of St. Joseph. Rev. Mother M. de Pazzi, supr. 93 Sisters. Connected with the Motherhouse is an Academy. 80 boarders; 120 day pupils.

House of Providence, Asylum for the Sick and Orphans, Power St. 30 Sisters of St. Joseph. Mother Louisa, supr. 35 orphan girls; 500 infirm, blind, lame and incurable. A school is also connected with it. Pupils, 200.

St. Nicholas' Institute for working boys, 62 Lombard St.—6 Sisters of St. Joseph. Rev. Mother Stanislaus, supr. Boys in Home, 70.

St. Michael's Hospital, 32 Bond St.—11 Sisters of St. Joseph. Mother M. Assumption. Patients, 120,

Sacred Heart Orphanage, Sunnyside (Parkdale P.O.).—16 Sisters of St. Joseph. Mother Bernard, Superior. Orphans, 250.

St. Mary's Convent, 126 Bathurst St.—21 Sisters of St. Joseph. Mother de Chantal, supr. The Sisters conduct the Schools of St. Mary's.

Monastery of Our Lady of Charity of Refuge, Parkdale—Mother Margaret Dunbar, prioress. Religious, 35; penitents and children in preservation, 100.

Convent of the Sisters Adorers of the Precious Blood, 107 St. Joseph St.—Mother Euphrasie de St. Joseph, supr. 37 professed Sisters; 6 lay sisters; 6 out Sisters: 3 postulants. Very Rev. Father Marijon, C.S.B., Chaplain.

Niagara Falls—Academy of Our Lady of the Most Holy Sacrament. Ladies of Loretto, Mother M. Eucharia, superioress. Pupils, 100.

St. Catharines Academy—16 Sisters of St. Joseph. Mother M. Evangelist, supr. Pupils, 100.

RELIGIOUS COMMUNITIES IN DIOCESE.

Carmelite Fathers (American Province)—Falls View, Niagara Falls, Ont.

Redemptorist Fathers (Vice-Province of Toronto)—McCaul St., Toronto.

Basilian Fathers—St. Michael's College, St. Joseph St., Toronto, Ont.

Brothers of the Christian Schools—De La Salle Institute, Duke St.; St. John's Protectorate, Blantyre Park, East York; St. Michael's Cathedral School, St. Mary's School, St. Paul's School, St. Helen's School, St. Patrick's School, St. Francis' School.

Communities of Women.

Sisters of Loretto, Toronto, Ont.—Motherhouse. Two academies and one school, Toronto; Niagara Falls, one academy.

Sisters of St. Joseph, Toronto, Ont.—Motherhouse and academy, House of Providence, St. Michael's Institute, St. Michael's Hospital, Sacred Heart Orphanage and School—Toronto, Barrie, St. Catharines, Oshawa, St. Croix, Thorold.

Sisters Adorers of the Precious Blood (St. Hyacinth)—Toronto.

Sisters of Charity of Refuge (Caen, France)—Good Shepherd, West Lodge, Queen Street West, Toronto.

Recapitulation.

Diocesan Priests	56
Priests of Religious Orders	32
Total	88
Churches with resident Priests	45
Missions with Churches	40
Total Churches	85
Ecclesiastical Students	20
Colleges	1
Academies	7
Parochial Schools	27
Total Pupils	6563
Orphan Asylums	2
Orphans	285
Industrial Home	1
Inmates	43
Boys' Home	1
Inmates	70
Hospital	1
Other charitable institutions	2
Catholic population, about	65,000

Ceremonies and the Catholic Church

The ceremony of the Installation of the new Archbishop takes place in St. Michael's Cathedral on the 3rd of May, 1899. This is the Feast of the Discovery of the Holy Cross of Jesus Christ, in Jerusalem, by St. Helena in the year 326 A.D. Each successive year the feast is celebrated in the Catholic Church to give thanks to God for the discovery of the True Cross on which the Divine Son redeemed the world. This is one of the most solemn feasts in the Church and was appropriately selected as a fitting day in which the Catholics of Toronto should witness the imposing ceremony of the Installation of the new Archbishop.

It may be of interest, not only for Catholics but also for their Protestant fellow-citizens to understand the different ceremonies which take place on an occasion of this kind, and therefore we take pleasure in presenting to them the following brief account and explanation of the ceremonial in the hope that it may be useful and instructive for all. A ceremony is an outward action or sign used by men either for promoting a becoming decency in the necessary intercourse of society or for bringing to our minds the remembrance of some truth which does not fall under our senses, or for exciting certain affections in the minds of those present, or for testifying to others the affections of our souls.

In all the courts of justice, in the palaces of kings, in the houses of parliament, ceremonies are used, ritualism is employed, lodges and emblems of office are worn to impress us with a sense of respect for the authority of the Sovereign and the laws of our country. It is characteristic of human nature to express thoughts

and emotions through external emblems and ceremonies. Take away such a ceremonial and the respect and reverence due to authority will inevitably suffer. In the church, also, ceremonies are employed; (1) for the greater decency and solemnity of public worship; (2) that by these outward expressions we may give to God the worship of our whole nature, soul and body. Thus by using the sign of the cross we profess our faith in Christ crucified ; by kneeling down or lowering ourselves, which are postures of humility, we show our interior dependence on the Almighty ; by these external ceremonies the truths of religion are represented in a sensible and striking manner to the people. Hence it is that the Catholic Church makes use of images and other external means of spiritual instruction in order to bring before our minds the truths of salvation, the virtues and rewards of Christ, His Blessed Mother and the Saints, that we may imitate them and follow their example on earth.. The Church of England is distracted to-day by contending parties, one of which claims the right to employ ritualism in public worship. In such a claim we see that good, learned and wise churchmen have realized the necessity of Catholic symbolism in teaching the great truths of religion. Take away ceremonies from our social life and you will destroy the bars and bolts that keep society together. In like manner if we eliminate ceremonies from our worship of God, and destroy all forms of external worship we shall have a religion cold and unnatural, which will be incapable of arousing one particle of Christian faith in the minds of its adherents. Truth comes to the mind of man through the senses, and in the same way the faith we acquire in Baptism is increased, purified and developed by the external symbolism which impresses our senses in the worship of the Catholic Church. God Himself is the author of religious ceremonies. The Book of Leviticus is entirely devoted to the rites and ceremonies which God revealed to His chosen people : "Keep, therefore, the precepts and ceremonies and judgments which I command thee this day to do." (Deut. viii. 11.)

Our Divine Saviour who established the Church instituted ceremonies which are still used in public worship. In curing the man who had been born blind, "He spat on the ground and made clay of the spittle and spread the clay upon his eyes, and said to him : Go, wash in the pool of Siloe—and he went and washed and came seeing." (John xi. 6.)

Again, in curing the deaf and dumb man, He put His finger into his ear and spitting, He touched his tongue and said Ephpheta, and immediately the man was cured. Also we are told that on the day of the resurrection He breathed on His Apostles and gave them the Holy Spirit with power to forgive sins. Christ therefore authorized sacred ceremonies by His example, and if the Catholic Church employs ceremonies to-day, so far from perverting Christian truth, as she is said to do, she but follows the law of God in the Old Testament ; she only imitates the example of her Divine Master and conforms to the spiritual needs and wants of men, who, because they are corporal, require the external assistance of rites and ceremonies to aid them in the worship of Almighty God.

The Ceremonies of the Installation of a Bishop

These ceremonies are admirably explained in the 2nd chapter of the Ceremonial of Bishops. This book, which has received the sanction of four different Popes, is the authorized exponent of the various religious ceremonies which surround the episcopal office. We shall give in substance the translation of the original text regarding "the entry of a new Bishop and his taking possession of his ecclesiastical Diocese, or Province."

When a Bishop is about to enter his new diocese, or an Archbishop his ecclesiastical province, before his accession he can obtain particular favors or spiritual blessings, especially a Plenary Indulgence from the Pope for the people who are present at his first Mass. He is to be clothed in all the insignia of his high rank —a white cope with stole, the precious mitre, the amice, the alb, the cincture, the pectoral cross and ring—unless it be more convenient to assume these sacred badges of office in the church. As usual, a procession is formed, composed of the members of the clergy, citizens and civic dignitaries who wish to take part in the ceremony. Last of all comes the Bishop, preceded by the cross if he be an Archbishop. As he proceeds to the door of the church, he blesses the people at intervals along the route. Having arrived at the door of the church, the Bishop is met by the more eminent members of the local clergy, one of whom gives him the holy water sprinkler, with which he sprinkles himself and the priests who are present.

This is a very old religious ceremony. At the door of the tabernacle in the old law was a laver of water wherein the priests washed ; at the door of the temple of Solomon was also a brazen urn filled with water, in which the priests purified themselves before the celebrations. They were placed there by command of God himself. On entering the Catholic Church, the faithful take holy water also to remind us that we were washed once in the saving waters of baptism, and that we should always enter the sacred presence of God with our souls purified from the stain of sin. The Bishop then puts incense in the censer. After having saluted him, the priest incenses the Bishop three times in the name of the most Holy Trinity, whose representative he is. Incense was one of the gifts offered to the new-born Christ by the wise men of the East (Matthew ii. 11) : "They offered to Him gifts, gold, frankincense and myrrh." The priests are incensed because they are the ministers of God. The altar is incensed because it represents and supports the body of Christ, and the people are also incensed to signify that they are the temples of the Holy Ghost and the members of the Mystic Body of Christ, which is His Church. In this way the Church typifies the Heavenly Jerusalem as seen by the Apostle St. John : "Another angel came and stood before the altar having a golden censer, and there was given him much incense, that he should offer of the prayers of all the saints upon the golden altar which is before the throne of God, and the smoke of the incense of the prayers of the saints ascended up before God from the hands of the angel." (Apoc. viii. 3, 4.)

The procession then, with the Bishop in the rear, proceeds up the middle aisle of the church. The beautiful hymn "Te Deum" is solemnly chanted by the choir, the Bishop kneeling on the prie dieu prepared for him before the Altar. This hymn, which is sung on all occasions of solemn thanksgiving to God, is most probably the work of St. Nicetus, Bishop of Treves, in the 7th century :—

"We praise Thee, O God ; we acknowledge Thee to be the Lord.
All the earth doth worship Thee ; the Father everlasting.
To Thee all angels ; to Thee the Heavens and all the powers therein.
To Thee the Cherubin and Seraphim ; cry with unceasing voice :
Holy, Holy, Holy : Lord God of Hosts.
The Heavens and the earth are full of the majesty of Thy glory.
Thee, the glorious choir ; of the Apostles.
Thee, the admirable company ; of the Prophets.
Thee, the white-robed army of Martyrs ; praise.
Thee the Holy Church throughout all the world doth acknowledge.
The Father : of infinite majesty.
Thine adorable, true : and only son.
Also the Holy Ghost : the Paraclete.
Thou art the King of Glory : O Christ.
Thou art the everlasting son of the Father.
Thou having taken upon Thee to deliver man : didst not abhor the Virgin's womb.
Thou having overcome the sting of death : didst open to believers the Kingdom of Heaven.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that Thou shalt come : to be our judge.

Here all Kneel and Pause.

We beseech Thee, therefore, help Thy servants whom Thou has redeemed with Thy precious blood.
Make them to be numbered with Thy Saints : in glory everlasting.
Oh Lord, save Thy people : and bless Thine inheritance.
Govern them : and lift them up forever.
Day by day : we bless Thee.
And we praise Thy name forever : and world without end.
Vouchsafe, O Lord, this day : to keep us without sin.
Have mercy on us, O Lord ; have mercy on us.
Let Thy mercy, O Lord, be upon us : as we have hoped in Thee.
O Lord, in Thee have I hoped ; let me never be confounded.

When the *Te Deum* is finished, the priest above mentioned ascends the altar, and from the Epistle side, facing the Bishop, he sings the following verses and prayer, the responses being answered by the choir :

V.—O God, our protector, look down upon us.
R.—And look upon the face of Thy Christ.
V.—O Lord, save Thy servant.
R.—Who puts his trust in Thee.
V.—Send unto him, O Lord, Thy strength from the Holy place.
R.—And from sin defend him.

V.—Let not the enemy prevail against him.
R.—Nor the son of iniquity have power to hurt him.
V.—O Lord, hear my prayer.
R.—And let my cry come unto Thee.
V.—The Lord be with thee.
R.—And with Thy spirit.
Let us pray.

O almighty and everlasting God, who alone doest great wonders, send down upon this Thy servant and all the congregations committed unto him, the spirit of Thy saving grace, and that he may please Thee pour forth upon him the continual dew of Thy blessing, through Christ our Lord. Amen.

When, however, a new Bishop comes to his church for the first time, instead of the foregoing, the following prayer is chanted, which is found in the anniversary Mass of the election or consecration of a Bishop:

"O God, the Pastor and Ruler of all the faithful, look down in Thy mercy upon Thy servant (here the Bishop's name is mentioned), whom Thou hast appointed to preside over Thy church; and grant, we beseech Thee, that both by word and example he may edify all those who are under his charge; so that, with the flock entrusted to him, he may arrive at length unto life everlasting. Through our Lord Jesus Christ, etc. Amen."

After this prayer the Bishop rises, and having genuflected before the altar, receives the mitre and goes to his pontifical throne. Seated on the throne he receives the homage of all the dignitaries, canons and priests of his diocese, who kiss his ring in token of fealty and submission to their ecclesiastical superior. *During* this interval the choir sings some appropriate psalm or canticle, or else the organ plays music suitable to the ceremony. The Bishop then proceeds to the altar, where, having taken off the mitre, he again genuflects and kisses the middle of the altar, wherein are deposited the relics of saints. *Then the* chanters sing the anthem proper to the titular angel or saint who is the Patron of the church.

In the present case St. Michael is the Titular Angel of the Cathedral which is dedicated to the worship of God under his special patronage. Hence the following anthem and verse are sung:

Anthem.—"Most glorious Prince Michael the Archangel, be thou mindful of us; here and in all places, pray for us to the Son of God."

V.—"I will sing praises to thee, my God, before the angelic host."

R.—"I will adore Thee in Thy holy temple, and confess unto thy name."

The Bishop then sings the prayer of the Titular of the church at the epistle side of the altar:

Let us pray.

"O God, who, in the dispensation of Thy Providence, dost admirably dispose the ministry of angels and of men, mercifully grant that they who ever minister before Thy throne in Heaven, may also be the protectors of our life on earth. Through Christ our Lord. Amen."

When this prayer is terminated the Bishop receives the mitre and proceeds to the middle of the altar, where he imparts the solemn episcopal blessing to the congregation as is done at the end of mass.

V.—"May the name of the Lord be praised"

R.—"From henceforth now and forever."

V.—"Our help is in the name of the Lord."

(Here he makes the sign of the cross on himself.)

R.—"Who has made the heavens and the earth."

Then turning to the people he holds the crozier in the left hand and with the right he makes the sign of the cross three times over the people, saying at the same time:

"May the Almighty God † Father and † Son and Holy † Ghost bless you." Then having bowed to the crucifix on the altar he again assumes the mitre, which was taken off before the blessing, and goes to the episcopal throne, where he remains during the celebration of the mass.

"The Holy Sacrifice of the Mass"

Although the ceremonial of Bishops lays down no positive rules on the subject, yet the ceremony of the enthronement of a Bishop or the induction of an Archbishop into a vacant see usually takes place before the Holy Sacrifice of the Mass. This is the central act of worship in the Catholic Church, where, according to Scripture, the Bread and Wine become the Body and Blood of Christ through the wondrous power which Christ gave to His Aapostles, and through them to the priests of His Church: "Take ye and eat: This is my body"; "Drink ye all of this: For this is my blood of the New Testament, which shall be shed for many for the remission of sins" (Matt. xxvi. 26, 27, 28). "Do this for a commemoration of me" (Luke xxii. 19). This is the sacrifice foretold by Malachias the prophet (chap. i. 11), which is offered in every place to the Lord. This is the oblation which is offered on the altars of the New Testament to continue and represent the sacrifice of the Cross, to implore pardon and forgiveness for sin and for other graces and blessings. "We have an altar, whereof they have no power to eat who serve the tabernacle" (Paul to Hebrews xiii. 10).

We here subjoin the prayers of the Holy Sacrifice of the Mass in Latin and English for the convenience of those who cannot follow the Latin version of the Roman Missal.

The priest, standing at the foot of the altar and facing it, crosses himself and says:

P. IN nomine Patris, et Filii et Spiritus Sancti. *Amen.*

P. IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

(*H. M. The choir here begins to sing the* Kyrie Eleison.)

The priest proceeds, the assistant responding, as marked P. and A.

P. Introibo ad altare Dei.
A. Ad Deum, qui lætificat juventutem meam.

P. I will go unto the altar of God.
A. To God, who giveth joy to my youth.

Psalm XLII.

For two weeks before Easter this Psalm is omitted, and also in Masses for the Dead.

P. JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

A. Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

A. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

A. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancio.

A. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

A. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit cœlum et terram.

P. JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

A. For thou, O God, art my strength; why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth thy light and thy truth: they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

A. And I will go unto the altar of God: to God, who giveth joy to my youth.

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and who dost thou disquiet me?

A. Hope in God, for I will still give praise to him, who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

A. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

P. I will go unto the altar of God.

A. To God, who giveth joy to my youth.

P. Our help is in the name of the Lord.

A. Who hath made heaven and earth.

The Confession.

The priest, bowing down, says :

P. CONFITEOR Deo omnipotenti. beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres, quia peccavi nimis cogitatione, verbo, et opere mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

A. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

P. I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, brethren, to pray to the Lord our God for me.

A. May the Almighty God have mercy upon thee, forgive thee thy sins and bring thee to life everlasting.

P. Amen.

The assistant, bowing down, says :

A. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctor, et te pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

A. Amen.

A. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, father, to pray to the Lord our God for me.

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to everlasting life.

A. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

A. Amen.

P. Deus, tu conversus vivificabis nos.

A. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

A. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

A. Et clamor meus ad te veniat.

P. Dominus vobiscum.

A. Et. cum spiritu tuo.

P. Oremus.

P. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

A. Amen.

P. Thou wilt turn again, O God, and quicken us.

A. And thy people shall rejoice in thee.

P. Show us, O Lord, thy mercy.

A. And grant us thy salvation.

P. O Lord, hear my prayer.

A. And let me cry come unto thee.

P. The Lord be with you.

A. And with thy spirit.

P. Let us pray.

The priest now ascends to the altar, kisses it over the place which covers the relics of the saints, and says the

PRAYERS FOR PARDON AND GRACE.

AUFER a nobis, quæsumus, Domine, iniquitates nostras ; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. *Amen.*

TAKE away from us our iniquities, we beseech thee, O Lord ; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. *Amen.*

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. *Amen.*

Then he reads the Introit, *which varies with the day.*

(*In Solemn High Mass he incenses the altar before saying the* Introit.)

THE INTROIT.

BENEDICTA sit sancta Trinitas atque indivisa Unitas : confitebimur ei, quia fecit nobiscum misericordiam suam. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra !

P. KYRIE eleison,
A. Kyrie eleison,
P. Kyrie eleison,

BLESSED be the Holy Trinity and the undivided Unity : we will give glory to him, because he hath shown his mercy to us. O Lord, our Lord, how wonderful is thy name in all the earth !

P. LORD, have mercy,
A. Lord, have mercy,
P. Lord, have mercy,

A. Christe eleison,
P. Christe eleison.
A. Christe eleison,
P. Kyrie eleison,
A. Kyrie eleison,
P. Kyrie eleison.

A. Christ, have mercy,
P. Christ, have mercy,
A. Christ, have mercy,
P. Lord, have mercy,
A. Lord, have mercy,
P. Lord, have mercy.

(*H.M. If the* Gloria in excelsis *is to be said and the choir has not finished the* Kyrie eleison, *the priest pauses till it is ended.*

THE GLORIA IN EXCELSIS.

This is omitted in Lent and Advent (*except on feast days*) *and in Masses for the dead.*

(*H.M. It is sung by the choir, the priest chanting the first few words, then usually sitting down till the choir completes it.*)

GLORIA in excelsis Deo ; et in terra pax hominibus bonæ voluntatis. Laudamus te ; benedicimus te ; adoramus te ; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe : Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis : qui tollis peccata mundi, suscipe deprecationem nostram : qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus : tu solus Dominus : tu solus altissimus, Jesu Christe, cum Sancto, Spiritu in gloria Dei Patris. *Amen.*

GLORY be to God on high, and on earth peace to men of good will. We praise thee ; we bless thee ; we adore thee ; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son : O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us : thou who takest away the sins of the world, receive our prayers ; thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy : thou only art the Lord ; thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then he reads (*or in H.M. sings*) *the* Collects *or*

PRAYERS FOR THE CHURCH UNIVERSAL,

which vary with the day.

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Oremus.

P. The Lord be with you.
A. And with thy spirit.
P. Let us pray.

P. OMNIPOTENS, sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem ; quæsum-

P. ALMIGHTY, everlasting God, who hast granted to thy servants, in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of thy majesty

us : ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

A. Amen.

P. Oremus.

P. DEUS, in te sperantium fortitudo, adesto propitius invocationibus nostris : et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ : ut in exsequendis mandatis tuis, et voluntate tibi et actione placeamus. Per Dominum nostrum Jesum Christum, etc.

A. Amen.

to adore the Unity : grant that by steadfastness in the same faith we may ever be defended from all adversities. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, world without end.

A. Amen.

P. Let us pray.

P. O GOD, the strength of those who trust in thee, favorably attend to our prayers : and because without thee our mortal weakness can accomplish nothing, bestow on us the assistance of thy grace ; that in following thy commandments we may please thee both in will and act. Through Jesus Christ our Lord, etc.

A. Amen.

He then reads (*or in H. M. sings*)

THE EPISTLE,

which varies with the day.

(*S. H. M. One of the assistant priests carries the Book to the proper place and sings the Epistle.*)

P. Lectio Epistolæ beati Pauli Apostoli and Romanos.

O ALTITUDO divitiarum sapientiæ et scientiæ Dei : quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus ! Quis enim cognovit sensum Domini ? Aut quis consiliarius ejus fuit ? Aut quis prior dedit illi, et retribuetur ei ? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia : ipsi gloria in sæcula. *Amen.*

A. Deo gratias.

P. Reading of the Epistle of blessed Paul the Apostle to the Romans.

O THE depth of the riches of the wisdom and of the knowledge of God ! How incomprehensible are his judgments, and how unsearchable his ways ! For who hath known the mind of the Lord ? Or who hath been his counsellor ? Or who hath first given to him, and recompense shall be made him ? For of him, and by him, and in him are all things : to him be glory for ever. *Amen.*

A. Thanks be to God.

Then he reads one or more short prayers called the Gradual, *and which vary with the season.*

BENEDICTUS es Domine, qui intueris abyssos, et sedes super cherubim. Benedictus es Domine, in firmamento cœli, et laudabilis in sæcula.

Alleluia, alleluia. Benedictus es Domine Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

BLESSED art thou, O Lord, who beholdest the depths, and sittest upon the cherubim. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever.

Alleluia, alleluia. Blessed art thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

On some feast days a hymn is read after these prayers. In Masses for the dead the Dies Iræ *is here read or sung.*

The Book is now carried to the Gospel side, and the priest there reads the Gospel, *the people standing.*

(*H. M. He sings the* Gospel, *the choir singing the responses.*)

(*S. H. M. One of the assistant priests takes the book, and, with the other assistant and attendants bearing incense and lights, goes to the Gospel side of the sanctuary, and, having incensed the Book, sings the* Gospel.)

THE GOSPEL.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Sequentia sancti Evangelii secundum Matthæum.

A. Gloria tibi, Domine.

P. IN illo tempore: Dixit Jesus discipulis suis: Data est mihi omnis potestas in cœlo et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti; docentes eos servare, omnia, quæcumque mandavi vobis. Et ecce, ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

A. Laus tibi, Christi.

P. Per Evangelica dicta deleantur nostra delicta. *Amen.*

P. The Lord be with you.

A. And with thy spirit.

P. Continuation of the holy Gospel according to Matthew.

A. Glory be to thee, O Lord.

P. AT that time Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

A. Praise be to thee, O Christ.

P. By the words of the Gospel may our sins be blotted out. *Amen.*

At this point the Sermon *is usually preached, though sometimes it is deferred until after the Communion.*

The priest then says (except on certain week-days and in Masses for the dead)

The Nicene Creed.

(H. M. He sings the first words, the choir finishes it, he meanwhile sitting.)

CREDO in unum Deum Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine:

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten son of God, born of the Father before all ages. God of God: Light of Light: true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary:

(*Here all kneel.*)

ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturas est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father. And he is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. *Amen.*

And in the Holy Ghost, the Lord and giver of life, who porceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified: who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. *Amen.*

Preparation and Oblation of the Bread and Wine.

The priest says a prayer, varying with the time.

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Oremus.
P. Benedictus sit Deus Pater, Unigenitusque Dei Filius, Sanctus quoque Spiritus: quia fecit nobiscum misericordiam suam.

P. The Lord be with you.
A. And with thy spirit.
P. Let us pray.
P. Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit, because he hath shown mercy to us.

The priest uncovers the chalice, and, taking the bread, offers it, saying:

SUSPICE, sancte Pater omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego, indignus famulus tuus, offero tibi, Deo meo vivo et vero pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctus, ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

ACCEPT, O holy Father almighty, eternal God, this immaculate Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. *Amen.*

He pours wine into the chalice, and a little water, saying:

(*S. H. M. The bread and wine are incensed.*)

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *Amen.*

O GOD, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be partakers of his divinity who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, forever and ever. *Amen.*

He offers the chalice, saying:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. *Amen.*

WE offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that in the sight of thy divine Majesty it may ascend with the odor of sweetness, for our salvation and for that of the whole world. *Amen.*

(*S. H. M. The assistant priest receives the paten, or plate, and, covering it with a vestment called a veil, retires to the foot of the altar.*) *The priest continues:*

IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

IN a spirit of humility, and with a contrite heart, let us be received by thee, O Lord, and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

He asks God to bless the bread and wine.

VENI, Sanctificator, omnipotens, æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

COME, O Sanctifier, almighty, eternal God, and bless this sacrifice, prepared to thy holy name.

(*S. H. M. The altar is incensed.*)

He washes his fingers at the Epistle side, saying:

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt; dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto, etc.

I Will wash my hands among the innocent; and will encompass thy altar, O Lord.

That I may hear the voice of praise: and tell of all thy marvellous works.

I have loved, O Lord, the beauty of thy house: and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

As for me, I have walked in my innocence: redeem me and have mercy upon me.

My foot hath stood in the right path: in the churches I will bless thee, O Lord.

Glory be to the Father, etc.

He returns to the centre and, bowing, prays:

SUSCIPE, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati

RECEIVE, O holy Trinity, this oblation, which we make to thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed

Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem ; et illi pro nobis intercedere dignentur in cœlis quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. *Amen.*

John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints : that it may be available to their honor and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. *Amen.*

He turns to the people, saying :

P. ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

A. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominus sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Amen.

P. BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

A. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that of all his holy Church.

P. Amen.

He says the secret, or silent, prayers, which vary with the time or festival.

SANCTIFICA, quæsumus Domine Deus noster, per tui sancti nominis invocationem, hujus oblationis hostiam : et per eam nosmetipsos tibi perfice munus æternum. Per Dominum nostrum Jesum Christum, etc.

SANCTIFY, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation : and through it perfect us ourselves to thee as an eternal offering. Through Jesus Christ our Lord, etc.

HOSTIAS nostras, quæsumus Domine, tibi dicatas placatus assume : et ad perpetuum nobis tribue provenire subsidium. Per Dominum nostrum Jesum Christum, etc.

WE beseech thee, O Lord, to receive favorably the sacrifices devoted to thee, and grant that they may prove to us a perpetual succor. Through Jesus Christ our Lord, etc.

Then he says aloud (in H. M. sings)

THE PREFACE OR ASCRIPTION,

which varies with the season or festival.

P. Per omnia sæcula sæculorum.

A. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Sursum corda.

A. Habemus ad Dominum.

P. World without end.

A. Amen.

P. The Lord be with you.

A. And with thy spirit.

P. Lift up your hearts.

A. We have them lifted up unto the Lord.

P. Gratias agamus Domino Deo nostro.

A. Dignum et justum est.

P. VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes:

P. Let us give thanks to the Lord our God.

A. It is meet and just.

P. IT is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, Eternal God. Who, together with thy only-begotten Son and the Holy Ghost, art one God and one Lord, not in a singularity of one Person, but in a Trinity of one substance. For that which by thy revelation we believe of thy glory, the same we believe of thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in confession of a true and eternal Deity, distinctness in the persons, unity in the essence, and equality in the majesty may be adored. Whom the angels and archangels, the cherubim also the seraphim, do praise, who cease not daily to cry out with one voice, saying:

Here the bell rings the first time, and he says the Sanctus:

(*H. M. The choir sings the* Sanctus, *while the priest reads it.*)

SANCTUS, sanctus, sanctus, Dominus Deus Sabaoth! Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

HOLY, holy, holy, Lord God of Sabaoth! Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Then he says:

THE PRAYERS FOR THE LIVING.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacfi-

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord [*he kisses the altar*], that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer

care, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

MEMENTO, Domine famulorum famularumque tuarum.

BE mindful, O Lord, of thy servants, men and women.

Here pause and pray for whom you will among the living.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumnitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are know unto thee: for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

COMMUNICANTES, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. *Amen.*

COMMUNICATING with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. *Amen.*

Here the bell rings for the second time.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace dis-

WE therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; dispose our days in thy peace,

ponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

command us to be delivered from eternal damnation and to be numbered in the flock of thine elect. Through Christ our Lord. *Amen.*

Quam oblationem, tu Deus, in omnibus, quæsvmus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of thy most beloved Son, Jesus Christ our Lord.

THE CONSECRATION OF THE HOST.

Taking the Host in both hands he pronounces the words of Consecration:

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

WHO, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, to God, his almighty Father, giving thanks to thee, did bless, break, and give to his disciples, saying: Take, and eat ye all of this. FOR THIS IS MY BODY.

Then he adores the Consecrated Host, kneeling, elevating It and kneeling again, while the bell rings the third time. Rising he pronounces the words for

THE CONSECRATION OF THE WINE.

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

IN like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he blessed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of me.

He adores, kneeling as before, and the bell rings the fourth time. He offers the sacrifice to God, saying:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatum, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

WHEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son, our Lord, his resurrection from hell, and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and presents, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the chalice of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatum hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high-priest Melchisedech offered to thee a holy sacrifice, an immaculate host.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eumdem Christum Dominum nostrum. *Amen.*

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us as by participation at this altar shall receive the most sacred body and blood of thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. *Amen.*

He prays for the dead, saying:

MEMENTO etiam, Domine, famulorum famularumque tuarum, qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

BE mindful, O Lord, of thy servants and handmaids, who are gone before us with the sign of faith, and sleep in the sleep of peace.

Here pause and pray for the souls of your dead.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut in-

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refresh-

dulgeas, deprecamur. Per eumdem Christum Dominum nostrum. *Amen.*

ment, light and peace. Through the same Christ our Lord. *Amen.*

He prays for reunion with those who have gone before us, saying:

NOBIS quoque peccatoribus famulis tuis, de multudine miserationum taurum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti sed veniæ quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quiem hæc omnia, Domine, semper bona creas, sanctificas, benedictis, et præstas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

AND to us sinners, thy servants, hoping in the multitude of thy mereies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give all these good things.

Through him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

Then he says (*in H. M. sings*)

THE LORD'S PRAYER.

P. Per omnia sæcula sæculorum.

A. Amen.

P. Oremus.

P. World without end.

A. Amen.

P. Let us pray.

PRÆCEPTIS salutaribus moniti et divina institutione formati, audemus dicere: Pater noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut es nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

INSTRUCTED by thy saving precepts and following thy divine instruction, we presume to say: Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our tresspasses, as we forgive them that trespass against us. And lead us not into temptation.

A. Sed libera nos a malo.
P. Amen.

A. But deliver us from evil.
P. Amen.

(*S. H. M. The assistant priest returns the paten.*)

The priest then says the prayer for

THE BREAKING OF THE SACRED HOST.

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostalis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come : and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days : that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

He breaks It, saying :

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

P. Per omnia sæcula sæculorem.

A. Amen.

P. Pax Domini sit semper vobiscum.

A. Et cum spiritu tuo.

Through the same Jesus Christ thy Son our Lord, who with thee in the unity of the Holy Ghost liveth and reigneth God.

P. World without end.

A. Amen.

P. May the peace of the Lord be always with you.

A. And with thy spirit.

He drops a piece of the Sacred Host into the chalice, saying :

Hæc commixto et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. *Amen.*

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. *Amen.*

Then he says the

PRAYERS FOR PEACE.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

DOMINE Jesu Christe, qui dixisti apostolis tuis: *relinquo Pacem vobis, pacem meam do vobis*, ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. *Amen.*

LORD Jesus Christ, who said to the apostles, *Peace I leave with you, my peace I give unto you*, regard not my sins, but the faith of thy Church; and vouchsafe to it that peace and unity which is agreeable to thy will. Who livest and reignest God, for ever and ever. *Amen.*

(*S. H. M. Here the kiss of peace is given by the priest to his assistant.*)

THE PRIEST'S COMMUNION.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivicasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. *Amen.*

LORD Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; delivered me by this thy most sacred Body and Blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee: who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. *Amen.*

PERCEPTO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non himi ad proveniat in judicum et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *Amen.*

LET not the participation of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. *Amen.*

He kneels rises, and says:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the bread of heaven, and call upon the name of the Lord.

He says thrice, while the bell rings for the fifth time:

DOMINE, non sum dignus ut intrer sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

He receives the Sacred Host, saying :

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

Then, taking the chalice, he says :

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT shall I render to the Lord for all he hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Drinking the chalice, he says :

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

MAY the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

THE PEOPLE'S COMMUNION.

The people approach the sanctuary railing and kneel. After the assistant has recited the Confession (see page 19) *the priest turns to them, saying :*

P. MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.
A. Amen.

P. MAY Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
A. Amen.

P. INDULGENTIAM, absolutionum, et remissionem peccatorum vestorum tribuat vobis omnipotens et misericors Dominus.
A. Amen.

P. MAY the almighty and merciful Lord give you pardon, absolution, and remission of your sins.
A. Amen.

Holding up a particle of the Holy Sacrament, he says :

ECCE Agnus Dei, ecce qui tollit peccata mundi.

BEHOLD the Lamb of God, behold him who taketh away the sins of the world.

He repeats three times Domine, non sum dignus (see page 34), *and then administers the Communion, saying to each :*

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. *Amen.*

MAY the Body of our Lord Jesus Christ preserve thy soul to life everlasting. *Amen.*

He then says, while washing the chalice and his fingers :

QUOD ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind ; and of a temporal gift may it become to us an eternal remedy.

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis : et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. *Amen.*

MAY the Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels : and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest world without end. *Amen.*

He covers the chalice, the Book is brought to the Epistle side, and he reads

THE PRAYERS FOR THE BENEFITS OF THE SACRAMENT.

BENEDICIMUS Deum cœli, et coram omnibus viventibus confitebimur ei : quia fecit nobiscum misericordiam suam.

WE bless the God of heaven, and we will praise in the presence of all the living : because he hath shown his mercy unto us.

(*H. M. He sings the following :*)

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Oremus.

P. PROFICIAT nobis ad salutem corporis et animæ, Domine Deus noster, hujus sacramenti susceptio : et sempiternæ sanctæ Trinitatis, ejusdemque individuæ unitatis confessio. Per Dominum nostrum Jesum Christum, etc.

A. Amen.

P. TANTIS, Domine, repleti muneribus, præsta quæsumus ; ut et salutaria dona capiamus, et a tua nunquam laude cessemus. Per Dominum nostrum Jesum Christum, etc.

A. Amen.

P. The Lord be with you.
A. And with thy spirit.
P. Let us pray.

P. MAY the reception of this Sacrament, O Lord our God, and the confession of the holy and eternal Trinity and its undivided unity, profit us to the salvation of both body and soul. Through our Lord Jesus Christ, etc.

A. Amen.

P. GRANT, we beseech thee, O Lord, that being filled with such great gifts we may both obtain thy salutary benefits and never cease from thy praise. Through our Lord Jesus Christ, etc.

A. Amen.

Turning to the people, he says (*in H. M. sings*) :

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Ite, missa est.

P. The Lord be with you.
A. And with thy spirit.
P. Go, the Mass is ended.

Or in Lent and Advent :

P. Benedicamus Domino.
A. Deo gratias.

P. Let us bless the Lord.
A. Thanks be to God.

(*S. H. M. The assistant priest sings the* Ite, missa est, *or the* Benedicamus Domino.)

Facing the altar, he says :

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ, et, præsta ; ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propiliabile. Per Christum Dominum nostrum.

A. Amen.

O HOLY Trinity, let the performance of my homage be pleasing to thee ; and grant that the sacrifice which I, unworthy, have offered up in the sight of thy Majesty may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord.

A. Amen.

He turns and blesses the people (*in Masses for the dead the blessing is omitted*) :

P. BENEDICAT vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.
A. Amen.

P. MAY Almighty God, the Father, Son, and Holy Ghost, bless you.
A. Amen.

He goes to the Gospel side to read the last Gospel, *which ends the Mass. Usually this is taken from John i. 1, and then the Book remains on the Epistle side. If the Gospel varies from this, the Book is brought over to the Gospel side.*

THE LAST GOSPEL.

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Initium sancti Evangelii secundum Joannem.
A. Gloria tibi, Domine.

P. IN principio erat Verbum, et Verbum erat apud Deum ; et Deus erat Verbum ; hoc erat in principio apud Deum. Omnia per ipsum factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum ; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

P. The Lord be with you.
A. And with thy spirit.
P. The beginning of the holy Gospel according to John.
A. Glory be to thee, O Lord.

P. IN the beginning was the Word, and the Word was with God ; and the Word was God ; the same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium, perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux : sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri : his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST,

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God ; to them that believe in his name, who are born, not of blood nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH,

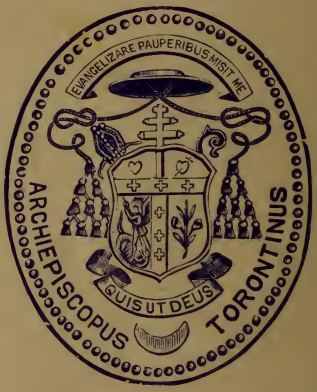
(*Here all kneel.*)

et habitavit in nobis ; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

and dwelt among us ; and we saw his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

A. Deo gratias.

A. Thanks be to God.


EVANGELIZARE PAUPERIBUS MISIT ME
ARCHIEPISCOPUS
TORONTINUS
QUIS UT DEUS